



Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 26, 1836.

HAYNES' SERMON ON UNIVERSAL SALVATION.

"And the serpent said unto the woman, Ye shall not surely die."—GEN. iii. 4.

The holy scriptures are a peculiar fund of instruction. They inform us of the origin of creation, of the primitive state of man, of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree. If he eat of that, *he should surely die*, was the declaration of the Most High God.

Happy were the human pair amidst this delightful paradise, until a certain preacher in his journey came that way, and disturbed their peace and tranquility, by endeavoring to reverse the prohibition of the Almighty, as in our text, "Ye shall not surely die."

We may attend to the character of the preacher, to the doctrines inculcated, to the hearer addressed, to the medium or instrument of the preaching.

1. As to the preacher, I would observe, he has many

names given him in the sacred writings; the most common is, **THE DEVIL**. That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. ix. 3, and many other passages of scripture. He was once an angel of light, and he knew better than to preach such doctrine; he did violence to his own reason.

But to be a little more particular, let it be observed,

1. He is an *old* preacher. He lived above one thousand seven hundred years before Abraham, above two thousand four hundred and thirty years before Moses, four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning, artful* preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be "full of all subtlety," and "a child of the devil," not only because he was an enemy to all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very *laborious, unceas'd* preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The apostle Peter compares him to a roaring lion, walking about, seeking whom he may devour. When God inquired of this persevering preacher, Job ii. 2, "From whence comest thou?" He answered and said, "From going to and fro in the earth, and from walking up and down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a *heterogenous* preacher, if I may so express myself. He makes use of the Bible when he holds forth, as in his sermon to our Saviour, Mat. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point, in ruining souls.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared, in the most plain and positive terms, "Thou shalt surely die," or, "In dying, thou shalt die," yet this audacious wretch has the impudence to confront Omnipotence, and say, "Ye shall not surely die."

6. He is a very *successful* preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents, and with the old world. Noah once preached to those spirits who are now in the prison of hell, and told them from God that they should surely die; but this preacher came along and declared the contrary, "Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah. Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will destroy this city." Gen. xix. 14. But this old declaimer told them, No danger, no danger; ye shall not surely die; to which they generally gave heed, and Lot seemed to them as one who mocked. They believed the universal preacher, and were consumed, ac-

ording to the declaration of the apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to the doctrine inculcated by this preacher, "Ye shall not surely die." Bold assertion! without a single argument to support it. The threatening was doubtless eternal death, as nothing but this would express God's feelings towards sin. To suppose it to be spiritual death, is to blend crime and punishment together. To suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Gal. iii. 13. What Satan meant to preach was, that there is no hell, and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text: "And the serpent said unto the woman," &c. That Eve had not so much experience as Adam is evident, and so was not equally able to withstand temptation. This doubtless was the reason why the devil chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant parts of the earth is evident. His kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day: Rom. xvi. 17, 18: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly (appetite;) and by good words and fair speeches, deceive the hearts of the simple."

IV. The instrument or medium made use of by the preacher, will now be considered. This we have in the text, "And the serpent said," &c. But how came the devil to preach through the serpent?

To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar, therefore he conceals himself, that he may the better accomplish his designs, and save his own character.

2. The devil is an enemy to all good, to all happiness and excellency. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a cunning, beautiful, and happy creature; but now his glory is departed. There is therefore a kind of double cunning in the matter; Satan gets the preacher and hearers also.

3. Another reason why Satan employs instruments in his service, is because his empire is large, and he cannot be every where himself.

4. He has a large number at his command that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

REMARKS.

1. The devil is not dead but still lives: and is able to preach as well as ever, "Ye shall not surely die."

2. Universal salvation is no new fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is a "doctrine of devils."

4. See one reason why it is that Satan is such an enemy to the Bible, and to all who preach the gospel, because of that injunction, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell; i

because the denunciation of the Almighty was true, and he was afraid they would continue in the belief of it. If there was no truth in future punishment, or it was only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only in substance repeat Christ's sermons. But if they preach "Ye shall not surely die," they only make use of the devil's old notes, that he delivered almost six thousand years ago.

7. It is probable that the doctrine of universal salvation will still prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions to build up his cause.

A man called into a grocery, and requested of the keeper a glass of grog. He was refused, under a belief that he had already made too free use of the bottle—His impatience became excessive—he used violent language, and *swore he would have some spirit, if he went to hell for it!* He left the store—it was in the evening, and in a few minutes walked off the wharf into the water, and was drowned.—Did the spirit of that man go immediately to heaven, and is it now participating in its bliss?

The late Dr. Backus of Somers, whose praise is in the churches, was a man of uncommon energy and shrewdness. Being in company one day, with several gentlemen, one of whom was a confirmed universalist, the latter, remarked, rather for the ear of our reverend father than that of the individual whom he was pretending to address, that "men must die to be happy," and having repeated the remark, the doctor turned to him, and replied sternly, "men must die to come forth's me to the resurrection of life, and some to the resurrection of damnation."

I PITY THE UNBELIEVER.

One who can gaze upon the grandeur, and glory, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all—From my very heart, do I commiserate his condition. The Unbeliever!—one whose intellect is sealed to the light of Revelation; who can gaze upon the sun, and moon, and stars, and upon the unsading and imperishable sky, spread out so magnificently above him, and say that all this is the work of *chance!* The heart of such a being is a dreamy and cheerless void. In him, *mind—the god-like gift of Intellect,* is debased—destroyed: all is dark—a fearful and chaotic labyrinth—rayless—cheerless—hopeless! No gleam of light from Heaven, penetrates the blackness of the horrible delusion; no voice from the Eternal, bids the desponding heart rejoice; no fancied tones from the harps of seraphim, rouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utter—remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple upon the ruins of intellect.

I pity the Unbeliever. What to him is the revelation from on high, but a sealed book? He sees nothing above, or around, or beneath him, that evidences the existence of a God; and he denies—yea, while standing upon the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and *denies there is a God!*

The workings of such a mind, are a marvel to me. And yet I have more than once been intimate with beings of this mould. During a season spent at the South, a few years since, I became acquainted with a young Frenchman—Vincent de L'Eure. He was handsome, accomplished, rich—a gentleman, a scholar, and a genius,

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But he was an Unbeliever—an Infidel! Born and educated in Paris, the hot-bed of infidelity, it was not to be wondered at, that his mind should have something of a sceptical bias. This was all I at first perceived; and I cherished an acquaintance, which promised to be advantageous to me while sojourning in a land of strangers, and which appeared congenial with his wishes. Our acquaintance commenced in solitude, and in solitude was matured. We often spent whole evenings alone—wandering till midnight beneath the beautiful sky of autumn, sometimes indulging in poetic quotations from our favorite authors, at others, in reflections on our peculiar situation in life; he, a wanderer from his native country, seeking to exchange his riches for ease and pleasure; I, a wanderer likewise, but sacrificing ease and pleasure, and even health, in endeavors to procure that riches, which, possessed, he seemed not to enjoy. This is the way of the world. The main-spring of all human action and endeavor, seems to be, an intense longing after *something* unpossessed—a grasping after more than we can hold and enjoy; and upon close scrutiny, human life appears to be nothing more, than a continual and wearisome chase after intangible nothings.

De L'Eure, as I have said, was an unbeliever; and as our acquaintance matured and ripened into friendship, and our intimacy increased, I discovered that he was an infidel of the most hopeless kind. His travelling companions were the works of Gibbon, Voltaire, D'Alembert, and Paine; and he pored over the poisonous pages of these high priests of infidelity, with an earnestness that won my admiration, though it lessened the respect in which I held him. To oppose the vitiating doctrines, he was rapidly imbibing, and to counteract their influence upon the mind, I produced the Word of the Great Revelator himself. Here it was that the mind of De L'Eure showed its already horrible deformity. Commanding and pressing to his heart the works of *man*, he spurned the volume containing the Word of the great *I Am*, and the unequalled precepts of the guileless Saviour. Flimsy as I made him acknowledge the logic was, which had drawn him into disbelief, and prejudicial and injurious as were its effects, still no persuasion, no entreaty, could prevail on him to abjure the creed he had adopted; and I left him as I found him, an unbeliever, and *an unhappy man*. And I believe it is utterly impossible, for the two characters to be separated. The world over, he that can see nothing in the magnificence and imperishability of the works of nature, to evidence the existence of a God—he who has no hope beyond the grave—no expectation in the future, but to lie down, and mingle with the dust forever, and be no more—is *an unhappy man*.

Unbelief! it is a withering sirocco to the affections. It comes over the heart with a mildew sweep, blighting the cherished hopes of immortality, and drying up the gushing fountains of thankfulness to God.

AGNES MORRIS.

Another narrative, respecting a dying woman, displays a faith so strong, a hope so full of immortality, as may lead the Christian reader to exclaim—Let my last hours be like those of this poor slave. Agnes Morris, a poor negro woman, sent a pressing request to Mrs. Thwaites, a late resident in Antigua, to visit her:—she was in the last stage of a dropsy.

This poor creature ranked among the lowest class of slaves. Her all consisted of a little wattled hut, and a few clothes. Mrs. Thwaites finding her at the commencement of her illness in a very destitute condition, mentioned her case to a friend, who gave her a coat. When she paid her last visit, on entering the door, Agnes exclaimed, "Missis! you come! This tongue can't tell what Jesus do for me! Me call my Saviour day and night; and he come." Laying her hand on her breast: He comfort me here."

On being asked if she was sure of going to heaven

when she died, she answered, "Yes, me sure. Me see de way clear and shine before me"—looking and pointing upward with a smiling face. "If da dis minute, Jesus will take me home me ready." Some hymns being sung, she was in a rapture of joy; and in reference to the words of one of them, exclaimed, "for me—for me—poor sinner!"—Lifting up her swelled hands—"What a glory! what a glory!" Seeing her only daughter weeping, she said "What you cry for? No cry—follow Jesus—He will take care of you." And to Mrs. Thwaites, she said, 'Misses show um de pa;' meaning the path to heaven.

Many other expressions fell from her, of a similar nature, to the astonishment of those who heard her. It was understood, she continued praying and praising God to her latest breath.

This poor creature was destitute of all earthly comforts. Her bed was a board with a few plantain leaves over it. How many of these outcasts will be translated from outward wretchedness to realms of glory, there to mingle with the blessed, and sing praises to Him who lives forever!

THE SILENT ADMONITION.

Little Charles had a very pious mother, who delighted to talk to him about Jesus, and his soul, and heaven, and hell. And often did she kindly take him by the hand, and lead him to her chamber and teach him to kneel before his Maker and repeat his prayers.

When his boyhood came, Charles was sent to the Sabbath School, and placed under the care of a very kind and faithful teacher. As he was a diligent scholar, and had an excellent memory, he soon learned and recited a large part of his Bible; and when he had gone through with his lessons once, he repeated them. He was consequently well acquainted with the lives of all the patriarchs and prophets—of Christ and his apostles; and the way in which men must be saved. Having so many advantages, Charles promised to become a lovely and excellent young man, and a sincere and humble Christian. Often did his mother's heart swell with joy, while indulging the fond hope that her darling child might become a Sabbath school teacher, or minister of Christ, and faithfully teach to others what had so carefully been taught him.

But as Charles grew older, and begun to mingle in society, he became acquainted with many young men of bad habits. At first he was afraid of them, and used to tremble when he witnessed their conduct. But as they were pleasant and agreeable in their manners, and were kind, and took much pains to oblige him, he continued to associate with them. By and by he became familiar with their wickedness, and their conduct began to appear less disagreeable; and occasionally he would join with them in some of their wicked amusements. And so he went on, till at last he became very much attached to their evil practices, and could indulge in them all without feeling his conscience once accuse him.

He did not think now of his mother, nor the grief she would feel at seeing him thus boldly walk in the ways of the transgressor; nor of the prayers she had taught him, nor the lessons he had committed from the word of God, for his thoughts were altogether employed with his wicked companions and amusements.

One Sabbath day in the beginning of summer, Charles and his associates went down to the bank of the river, and resting themselves under the broad shade of a wide-spread oak, engaged in playing cards. After being thus employed for a while, a deaf and dumb man came near them. Nature had made him deaf and dumb, of course the knowledge he had obtained was quite limited. But he had learned enough to know that such employment, and especially on the Sabbath, was highly offensive to God.

He stood and looked at them till they had finished their game, and had taken up their cards and money, and

were going away. Charles remained, for some cause or other, behind his fellows, and the poor deaf and dumb man took him gently by the hand, fixing his eyes steadily upon him, stood a few minutes perfectly motionless. Presently his eyes were filled with tears; and then raising his hand, he pointed first towards heaven, and then at Charles' bosom, as if he would say, "God sees and knows all your actions."

Charles left the poor man, and followed his associates; but could no longer rest. He thought of the instruction he had received, and then the text would occur to his mind, "The men of Nineveh shall rise up in judgment with this generation, and condemn it." He tried every way to get these reflections from his thoughts; but the more he tried the more constantly did they follow him.

At last he went to his neglected mother and told her all his feelings. The good lady wept for joy, and said to him, "you used to kneel with me in prayer, my son, kneel with me now, and I will pray the Lord for you." He took his mother's hand, and bathing it with tears, knelt down by her side. Oh! how she did plead for her wandering child! What earnestness swelled her bosom, and breathed in every supplication! The Lord heard—and he arose an humble penitent.

Where parental influence does not convert, said Richard Cecil, it hampers—it hangs on the wheels of evil. I had a pious mother, who dropped things in my way—I could never rid myself of them. I was a professed infidel; but then I liked to be an infidel in company, rather than when alone—I was wretched when by myself. These principles and maxims spoiled my pleasure.—With my companions I would sometimes stifle them; like embers, we kept one another warm. Besides, I was a sort of hero; I had beguiled several of my associates into my own opinions, and I had to maintain a character before them; but I could not divest myself of my better principles. I went with one of my companions to see the Minor; he could laugh heartily, but I could not; the ridicule on regeneration was high sport to him—to me it was none; it could not move my features. He knew no difference between regeneration and transubstantiation—I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man—it harrasses him—it throws itself constantly in his way.

Mother, said a fine looking girl of ten years of age, I want to know the secret of your going away alone every night and morning. Why, my child? Because, I think it must be to see some one you love very much. And what induces you to think so? Because, I have always noticed that when you come back, you appear more happy than usual. Well suppose I do go to see a friend I love very much, and that after seeing him and conversing with him, I am more happy than before, why should you wish to know any thing about it? Because I wish to do as you do, that I may be happy also. Well, my child, when I leave you on the morning and evening, it is to see my blessed Saviour, I go to pray to him—I ask him for his grace to make me happy and holy—I ask him to assist me in all the duties of the day, and especially to keep me from committing sin against him—and above all I ask him to have mercy upon your soul, and to save you from the ruin of those who go down to hell. O! is that the secret, said the child, then I must go with you.

THE WRATH OF MAN SHALL PRAISE HIM.

Perhaps few events tend more powerfully to impress the mind as to the overwhelming power of the evidence attending true christianity, than the fact that many who have sat down to read the sacred volume with the view of opposing it, have been compelled by the force of conviction, cordially to embrace its truths. From many instances

of this kind the following is selected as related by the Rev. T. T. Biddulph. The effect which was wrought on the mind of the celebrated Gilbert West by that particular evidence of our Lord's resurrection, which was afforded to his apostles was very remarkable. He and his friend, Lord Littleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the resurrection of Christ, and Lord Littleton the conversion of Paul for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice, and a contempt for christianity. The result of their separate attempts was truly extraordinary. They were both converted by their efforts to overthrow the truth of christianity. They came together, not as they expected, to exult over an imposture, exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the word of God. Their able enquiries have furnished two of the most valuable treatises in favor of revelation, one entitled, "Observations on the conversion of St. Paul," and the other, "Observations on the resurrection of Christ."

GIBBON, who, in his celebrated "History of the decline and fall of the Roman Empire," has left a memorial of his enmity to the gospel, resided many years in Switzerland, where with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavored to undermine, not having had the courage openly to assail it.

VOLTAIRE boasted with one hand he would overthrow that edifice of Christianity which required the hands of the twelve apostles to build up. The press which he employed at Ferney for printing his blasphemies, was afterwards actually employed at Geneva in printing the Holy Scriptures. Thus the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths.

JUST TRIBUTE TO THE FEMALE SEX

The following is taken from the eulogy of Judge Story upon the character of Judge Marshall.

May I be permitted also in this presence to allude to another trait in his character, which lets us at once into the inmost recesses of his feelings with an unerring certainty. I allude to the high value in which he held the female sex, as the friends, the companions, and the equals of man—I do not here mean to refer to the courtesy and delicate kindness, with which he was accustomed to treat the sex, but rather to the unaffected respect with which he spoke of their accomplishments, their talents, their virtues and their excellencies. The scoffs and jeers of the morose, the bitter taunts of the satirist, and the lighter ridicule of the witty, so profusely, and often so ungenerously poured out upon transient follies and fashions, found no sympathy in his bosom. He was still farther above the common place flatteries, by which frivolity seeks to administer aliment to personal vanity, or vice to make its approaches for baser purposes. He spoke to the sex when present, as he spoke of them when absent, in language of just appeal to their understandings, their tastes, and their duties. He paid a voluntary homage to their genius, and to the beautiful productions of it, which now adorn almost every branch of literature and learning. He read their productions with a glowing gratitude. He loudly proclaimed their merits, and vindicated on all occasions their claims to the highest distinction. And he did not hesitate to assign to the great female authors of our day, a rank not inferior to that of the most gifted and polished of the other sex. But above all, he delighted to

dwell upon the admirable adaption of their minds, and sensibilities, and affections, to the exalted duties assigned to them by Providence. Their superior purity, their singleness of heart, their exquisite perception of moral and religious sentiment, their maternal devotedness, their uncomplaining sacrifices, their fearlessness in duty, buoyancy in hope, their courage in despair, their love, which triumphs most when most pressed by dangers and difficulties, which watches by the couch of sickness and smooths the bed of death, and smiles even in the agonies of its own sufferings. These were the favorite topics of his confidential conversation, and on these he expatiated with an enthusiasm which showed to be present in his daily meditations.

Marriage is to a woman at once the happiest and the saddest event of her life; it is the promise of future bliss raised on the death of all present enjoyment. She quits her home, her parents, her companions, her occupations, her amusements every thing on which she has hitherto depended for comfort, for affection, for kindness, for pleasure. The parents by whose advice she has been guided, the sister to whom she dared to impart every embryo thought and feeling, the brother who has played with her, by turns the counsellor and the counselled; and the younger children, to whom she has hitherto been the mother and the playmate, all are to be forsaken at one fell stroke; every former tie is loosened, the spring of every hope and action is to be changed; and yet she flies with joy into the untrdden path before her. Buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipation of the happiness to come. Then woe to the man that can blight such fair hope—who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection at home—who can, coward-like, break the illusions that have won her, and destroy the confidence which love had inspired.

If Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislation, and the throng of busy men, we should find her last retreat with woman at the fireside; her last altar would be the female heart; her last audience the children gathered around the knees of their mother; her last sacrifice the fervent prayer, escaping in silence from her lips, and heard perhaps only at the throne of God.

THE SECRET OF DOING GOOD IS TO BE GOOD.

Mrs. F. was born in Massachusetts, A. D. 1752, and died in R— county, Vermont, where she had spent most of her life, October, 1832, aged 80 years. She had been the wife of two husbands, the last of whom she survived only a few months. Mrs. F. was not distinguished for native talents, and her advantages for early education were very limited. She was destitute of property, and possessed none of the means of doing good which are not within the reach of all. Yet this woman, in her retired, humble sphere, exerted a most salutary influence on the church, which will be felt down to the end of time.

She had learned the great secret of *doing good*, which is *to be good*.

She has left no written account of her religious experience, and very little is known of her early life, except that she was the subject of occasional religious impressions from her childhood. She united with the church in B— some years after her removal to Vermont. She was not, however, distinguished as a Christian. Her faith and patience were often tried by poverty, and other afflictions, to which a merciful God subjected her, and often did she yield to impatience and fretfulness. There was not, perhaps, any decisive evidence of *piety* until, in her *seventy-second year*, she was visited with a severe sickness, which was blessed to her spiritual good. After

this, to the close of her life, she exhibited "the peaceable fruit of righteousness." Her children say, she has never since appeared as formerly. Her affections seemed to be loosed from earth. She manifested a humble confidence in God, and cheerful resignation to his will. She had peculiarly deep and abiding views of the exceeding sinfulness of sin, and her object now seemed to be simply, *to learn her duty and do it*.

The last years of her life were spent in ministering to the wants of her husband, who was blind and almost helpless. She usually performed her self-denying duties with cheerfulness, and labored much for the spiritual good of her husband. If she had been comforted, or edified, by what she heard or read, she would communicate the same to him, though it required great effort to make him hear. When told, she would impair her own health by doing so much for him, she replied, "It is the only useful employment I have, I see no other reason why life is spared."

She was a cheerful Christian, enjoyed much of the divine presence, cherished a firm and unwavering confidence in the promises of God, rested on them as on a rock, and rejoiced in the prosperity of Zion. In her conversation, she dwelt much on the goodness and faithfulness of God.

Mrs. F. loved her Bible. She searched it as for hidden treasures, and her labor was not in vain in the Lord. Her views of Bible truth were unusually clear and correct. The question arose among her Christian friends, how she could make such advancement in divine knowledge in her old age? A deacon of the church replied, "her heart is in the work. She makes it the business of life." He had before said, "I had rather hear Mrs. F. converse five minutes, than common Christians a half a day." Her speech "dropt as the rain, and distilled as the dew."

In her *seventy-ninth year* she was invited to become a member of a Bible class. She gladly accepted the offer, because, said she, "it will help me to understand my Bible." It was truly delightful to see that aged saint, with the simplicity of a little child, at the feet of her Saviour, to learn lessons of heavenly wisdom. May all who read this, of every age, go and do likewise.

She loved the sanctuary, and listened with fixed attention to the Gospel message. She was able to give a lucid view of the sermons she heard. She would often say, when passing out of the church, "It is so good to be here." She knew by experience, that they who wait on the Lord renew their strength.

She loved the society of Christians, and was ever ready to converse on the subject of religion. If she fell in company with professors, who did not make religion their theme, she would withdraw, choosing to be alone.

With intimate friends she was unreserved. I once asked her, what evidence she had of growth in grace? "Why," said she, "I have a great many, but the brightest of all the train is *love*, growing love to God, and all mankind." She seemed in a moment to lose sight of herself. The thought of God filled her mind. I never heard such strains of praise, from mortal lips, as she then uttered. I have seldom spent a half hour with her, without hearing her speak of God in such a manner as to convince me she really loved him.

She proved the sincerity of her love, by her liberality. In her old age, her son took her and her husband to his own home to provide for them. A support was all she expected or wished of him. She once said to me, "I fear that I am a cipher in the church." "Why do you fear that?" "I do not give any thing to spread the Gospel. I wish I could, in some way, earn a little money. I would be glad to eat but two meals in a day if I could sell the other for money."

In the summer of 1829, her pastor preached a sermon in behalf of the American Bible Society, which deeply affected her. She went home, as her custom was, to

meditate on what she had heard, and inquire what the Lord would have her to do. While she thought of the famine of the Word of Life, her soul was stirred within her. She said, "I had rather spare my Bible than to have any live and die without ever seeing the Bible. I can borrow yours to read in. I shall remember a great deal that I have read; enough, I hope, to guide me to heaven." I told her there was money enough, in the hands of the church, to supply all the destitute in the world, at once, without her help; and that, perhaps, her only duty was to pray that Christians might have a liberal spirit. She said, "I fear my poor prayers will never do much good. I want to *do* something to save precious souls." Soon after I saw her again. She said, "I have forty cents, which I have been saving to get me a Bible with a large type; I will give that. If my sight fails, I can get my grandchildren to read to me."

She carried it to her pastor. He, at first, refused to take it; but she could not be denied the privilege of casting her mite into the treasury of the Lord. She brought it again and again. When he took it, he said, "Is this your all?" "Yes, 'tis the last money I expect to have;" and added, with a benignant smile, "I am glad it is gone."

What this woman had done, was told to a member of "Union Church," Boston, and he sent her a dollar. When she received it, she was advised to dispose of it for her own comfort. She replied, "I shall give it all to the Lord." She gave that also to the Bible Society.

It was *love* that constrained Mrs. F. to give her all to the Lord. She was not urged to give any thing. The simple fact that multitudes were destitute of the Word of Life found its way to her heart, and she did not rest till *she had done what she could*.

I was favored with the intimate friendship of Mrs. F. for four years, and witnessed much of her holy life and godly conversation. She was indeed a purified portion of the salt of the earth.—*Pastor's Journal*.

EVENNESS OF TEMPER.

Madame Necker tells the following anecdote of M. Abauret, philosopher of Geneva. It was said of him that he had never been out of temper; some persons by means of his female servant, were determined to put him to the proof. The woman in question stated that she had been his servant for thirty years, and she protested that during that time she had never seen him in a passion; they promised her a sum of money if she would endeavor to make him angry. She consented; and knowing that he was particularly fond of having his bed made, she on the day appointed neglected to make it.—M. Abauret observed it, and the next morning made the observation to her. She answered that she had forgotten it; she said nothing more, but on the same evening neglected to make the bed. The same observation was made on the morrow by the philosopher, and she again made some excuse, in a cooler manner than before. On the third day, he said to her, "You have not made my bed: you have apparently come to some resolution on the subject, or you probably found it fatigued you. But after all, it is of no great consequence, as I begin to accustom myself to it as it is." She threw herself at his feet, and avowed all to him.

LAST PRAYER OF MARY QUEEN OF SCOTS:

Said to have been written while in prison, and on the morning of her execution.

Oh! Domine, Deus, speravi in te;
Oh! care, mi Jesu, nunc libera me;
In dura catena,
In misera pena,
Desidero te.
Languendo, gemendo,

Et genuflectendo,
Adoro, imploro,
Ut liber me.

TRANSLATION.

Oh! Lord, supreme God, my hope is in thee;
Oh! thou, my dear Jesus, now liberate me;
Confined in these chains,
Oppressed with my pains,
I long after thee.
While fainting and sighing,
While prostrate I'm lying,
I pray with strong crying,
Deliver thou me.

W. B.

THOUGHTS ON THE EYE.

What wonderful little thing is that which is placed aloft in the human form, like a sentinel on his watch tower? It is the eye. Consider the astonishing diversity of its powers.

In the first place it has *expression*. Take the eye away, and what hideous deformity remains! There is scarcely an emotion of the soul that may not be indicated by that organ. Joy sports in it. Sorrow droops there. Hope beams from it. Love smiles in it. Wrath frowns from it. Gratification sparkles or Disappointment sinks within its orb. The eye can command or intreat, can implore or deprecate, condemn or commend by its silent, yet most intelligible energy. Behold how in the fond and affectionate mother it anticipates the powers of speech long, long before with the tongue she can speak words of understanding to her beautiful and loved one! What infant has not read and reciprocated the rapid language of a mother's eye?

In the second place, observe the *color* of the eye. The most exquisite painter that ever wielded a pencil could not lay on colors as God has laid them on the human eye. The soft cerulean blue, the deep, dignified jet, the penetrating grey, or the mild chesnut, in all their varying shades, reveal a hand, that has indeed "snatched a grace beyond the reach of art." The same hand rolls the ponderous orbs of heaven! The same mind that conceived **REDEMPTION**, conceived the eye! Its color never fades, never wearies the contemplation.

Then it has remarkable powers of *motion*. It can move itself to the right or left, upward or downward, and in fact in all directions just according to the necessity created by the field of vision. So also there is the motion of the membrane that covers the eye, called the *lid*, which is generally an involuntary motion, and therefore the more wonderful.

The fourth power is that of *reflecting the light*. Place an animal, as a cat or dog, in a cave, or any dark place, and observe how the expanded pupil of the eye will attract the light, gathering rays from every quarter, and darting them athwart the gloom of their prison house.

The fifth power is that of *refraction*. Like the different glasses of a telescope, the three coats of the eye are curiously made to *break* or bend the rays of light, till they paint a picture on the back part of the eye. If you look at a house, the picture of a house is painted there. Look at a candle with your eyes half closed. You will see the distinct lines or rays of light, as they flow out to your eye.

A sixth power is that of the *prism*. The little triangular section of glass, that decomposes the rays of the sun, and reveals them to the admiring eye in their original beauty and variety, is not the only instrument that can do it. A prismatic power resides in that part of the eyelid, which is adorned with eyelashes. In certain positions of the eye and eyelids with respect to the sun, its seven colors are beautifully displayed.

A seventh quality of the eye is perfection of its figure, and its striking adaptation to the object for which it was made, the incessant guardianship of the entire person. It completely fills the place its Creator has assigned it.

An eighth faculty is that of secreting a fluid, which in certain states of the mind, as of joy, grief, disappointment, and even anger, is suddenly discharged through numberless, minute channels, as if to proclaim by some visible sign, that there is commotion within, and as if to relieve the burdened mind. A very intense degree of feeling produces a contrary effect. It seals those wondrous channels. A lovely devoted and affectionate wife, on suddenly learning that her hitherto unblemished husband had been detected in stealing, could neither weep nor speak. She was *petrified*. She almost realized the fate of Niobe.

A ninth power is that which is common to every member of our mortal frame, the *power of suffering*. In proportion to its exquisite construction, is its exquisite sensibility to suffering. Hence the divine skill and care with which it is fortified with walls of bone on all sides. How much more carefully protected is it than the hands! A blow which the hand would only feel would ruin the eye. May we not analogically reason from matter to mind, and correctly infer that in proportion as the soul is more "fearfully and wonderfully made" than the body, in that proportion will be the indescribably more fearful and agonizing sufferings of the condemned spirits?

A tenth quality is that of *self-purification*. If the minutest offensive particle adheres to the exterior of the ball of the eye, its secreted fluids are immediately in motion with all their little energies, to expel the unwelcome intruder, and there is no peace in the neighbourhood until that expulsion is effected. What a lesson to the Christian to be always prepared to drive every remaining sin from his heart! Should it be less sensitive to sin than the eyeball to a speck?

The eleventh power is that of *self-restoration*. This is a universally diffused power. It is inherent in every part and point at least of the external surface of a body of flesh. It is not denied to the eye. What if the law had been that no injury could ever be repaired? But the moment violence is done, the whole machinery which God has given to the part is put in motion to HEAL. What benevolence! So sin has been permitted to thrust its violence upon the great moral system, but it is forthwith met by that grand restorative—redemption. The remedial system is the wonder of angels.

Breadth of vision is a twelfth consideration in the investigation of the eye. That so small a space as that contained in the pupil of the eye should be capable of taking in at one view so many miles of the circumference of a circle is amazing. Take, for example that most splendid panorama which the God of nature has spread out before the eye of the spectator who stands on the summit of the hill that interposes its lofty crown between Lebanon Springs and the celebrated Shaker Village, the summer resort of taste and intellect, as well as beauty and fashion. How many a bright intelligent eye is annually feasted with that spectacle, imitable by the art of man! I never commune with that beautiful region of the empire of nature without feeling my heart expand under the moral influence, which the scene is so well fitted to inspire.

To this we may add *length of vision*, an equally remarkable power of the eye. I have stood on the observatory at Portland, and have seen the White Hills in New Hampshire, distant sixty miles. But what is this compared with that stretch of vision, with which the eye reaches the remote orbs of heaven!

If these be the powers of the mortal eye, that little organ which has in it no less than seventy folds, what will be the powers of that spiritual vision, with which ransomed spirits will search into the deep things of God, and gaze on the glories of grace forever and ever! The eye will lose its fire—it will sleep in death—it will, with its fellow members decay even to dust, but saith the Savior, "of all which the Father hath given me, I shall lose nothing, but raise it again at the last day." J. N. D.

N. Y. Obs.

CAN THE OBJECT OF PEACE SOCIETIES BE ATTAINED?

What do the friends of peace aim to accomplish? Not to spread peace where the gospel is unknown or unfelt, but to make war cease wherever Christianity prevails. Can this be done? We think so, and will give of our reasons.

1. There is *no impossibility in the thing itself*. If there is, it must be in the nature of man, or the power of custom, or the structure of societies and governments. But is there in any of these an inseparable obstacle to the prevalence of peace co-extensive with Christianity? War is the work of man; and not one of his faults is absolutely incorrigible by the blessing of God upon the right means. War is a custom; and it is the nature of *all* customs to be capable of change and reformation. Have not all forms of society and government been actually remodeled in every age and clime? In the nature of the case, then, there is no impossibility of putting an end to war in every Christian country.

2. *The gospel is able to abolish this custom*. Its spirit, its aims, its tendencies, its precepts, all are directly against this mother of a thousand abominations. Peace is one of its legitimate fruits; and, were it the religion of the whole world, and its full power felt by all its votaries, wars would of course come to an end. The cause of peace seeks to make them cease only as far as Christianity does actually prevail; and when we take into view two facts, the rapid extension of the gospel, and the fuller development of its spirit and principles, it seems impossible to doubt whether it can, and will spread peace through the whole extent of its influence. The only reason why it has not done this in every age and country, is because it has not been faithfully applied to the subject. Such an application the friends of peace insist upon; and the only possible point of doubt is, whether the Christians will ever make a full and faithful application of its principles to the custom of war. But on this point, can we doubt? If we should, it could prove only the unwillingness of Christians to practice and propagate the whole gospel.

3. Look at the history of customs very like war. Knight errantry, and judicial combats, and trials by ordeal, and persecution by the sword, and many other practices of a similar nature, have actually been abolished. Where, then, is the impossibility of putting an end to this custom?

4. But trace the *meliorations of war itself*. Already has it undergone greater changes than would now suffice to complete its abolition; and, if more than half the whole work is done, is it vain to think of finishing it even under circumstances so much more favorable than those of past ages?

5. *Certain kinds of war have actually been abolished*. Private wars, once the scourge and terror of Europe, were brought to an end after centuries of specific and earnest efforts. Are international wars less corrigible? Would not exertions, equally determined and persevering, banish them from Christendom?

6. There are a multitude of *causes now at work* to insure this blessed result. These are too numerous to be specified here; but it is enough to know, that *all* the influences now operating for the political, moral and religious improvement of mankind, are so many handmaids to this cause. Every year is multiplying these handmaids; and there is just as much encouragement to labor for the peace as for the salvation of our world.

7. But *prophecy* settles the question. God has expressly promised an era, when men "shall beat their swords into plough shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Such promises make the ultimate prevalence of peace over the whole earth as certain as the throne of God; and to doubt it, would be a denial of his own word, and a libel on his character.

The peace of the world, then, is not a pious dream, but a glorious reality. The friends of this cause are just as visionary and no more so than the prophets, and apostles, and Jesus Christ himself. They believe God, and would fain use the means which he requires for the fulfilment of his own predictions concerning the universal reign of peace; and if there be any visionaries on this subject, they are plainly those who expect such predictions to be accomplished in the mighty result of a world's entire and perpetual pacification without any specific means.

FRIEND OF PEACE.

THE SLAVERY QUESTION AT THE NORTH.

We commenced the present struggle to obtain the freedom of the slave—we are compelled to continue it to preserve our own. We are now contending, not so much with the slave holders of the South about human rights as with the political and commercial aristocracy of the North, for the liberty of speech, of the press, and of conscience. Our politicians are selling our constitution and laws for southern votes—our great capitalists are speculating, not merely in lands and banks, but also in the liberties of the people. We are called to contemplate a spectacle never, I believe, before witnessed—the wealthy portion of the community, striving to introduce anarchy and violence on a calculation of profit, making merchandise of peace and good order! In Boston, we have seen the editor of a newspaper led through the streets with a halter by "gentlemen of property and standing." The New York mobs were excited, not by the humble penny-press, but by the malignant falsehoods and insurrectionary appeals of certain commercial journals. Rich and honorable men in Cincinnati have recently, at a public meeting, proclaimed Lynch law, and through their influence a printing press devoted to freedom has been destroyed, and the whole affair, we are coolly and most truly told, was a *business transaction*.

The rioters in Utica, who insulted the Common Council, and bid defiance to its authority, and who forcibly dispersed a meeting of peaceable and religious men, voted themselves to be "good and reputable citizens!" Until lately, it was supposed that the political influence of wealth was conservative, and that the rich would array themselves on the side of law and order, for their own security. It is, however, a fact no less wonderful than melancholy, that the Jacobins of the present day, are to be found among the rich and powerful, and that our penal laws seem made only for the poor and despised. Journeymen mechanics, are indicted and punished for violations of law utterly insignificant in their character and tendency compared with the outrages committed last year at Utica. Yet the First Judge of Oneida, one of the perpetrators of those outrages remains on the bench; another gentleman, distinguished by his violence on that occasion, has been elevated to the place of Attorney General of the State of New York, in which capacity he will no doubt be ready to assist, when required, in prosecutions against Trades Unions!

It cannot be possible, it is not in human nature, that judges, and lawyers, and rich merchants, will long enjoy the exclusive privilege of trampling upon the laws. These men are sowing the wind, and they will reap the whirlwind. They may see the buddings of their harvest in the recent assaults on the Holland Land Company. When the tempest of anarchy they are now raising shall sweep over the land, it will not be the humble abolitionists, but the lofty possessors of power and fortune, who will first be levelled by the blast.

The dangers which now threaten the tranquility of society, the security of property, and the continuance of freedom, unite in calling upon abolitionists to put forth all their energies in extending the knowledge and influence of their conservative principles. Founded, as our Anti-Slavery Societies are, upon the great precepts of Chris-

tianity, occupied in explaining and inculcating the rights of man, acknowledging the obligations of human laws in all cases not contravening the injunctions of the Supreme Lawgiver, and amid insult and outrage, avenging not themselves, but committing their cause to Him who judgeth righteously, they present an example and exert an influence well calculated to counteract the venal and disorganizing spirit which is striving to propitiate the Demon of Slavery, by sacrificing on his altar the liberties of the North.

The obligations of religion and patriotism; the duties we owe ourselves, our children, the cause of freedom and the cause of humanity, all require us to be faithful to our principles, to persevere in our exertions, and to surrender our rights only with our breath.—*Judge Jay.*

Some time last summer, notice was given in Newport, N. H. that an address would be delivered to the citizens of the town, on the subject of *Slavery*. The news went on the wings of the wind. The friends of law, order, and the Union rallied, determined to stand by the Constitution, and rescue the compact from ruthless violation by mobbing down the lecturer, (supposing of course, that it was to be an *Anti-Slavery address*.) The meeting assembled, and the friends of order, full of faith and fight, surrounded the house. Before they proceeded to throw stones into the windows, they sent in one of the leaders to catch the speaker in his talk, and then report to them without, so that his incendiaryism might add fuel to their flame. He went, when lo, and behold! there stood a minister of the gospel, with the Bible open before him, laboring to prove that slavery was according to Scripture! The mobocrat having recovered from his astonishment, went out and made report thus—"Well, our sport is all over!—Why, the fellow *IS WITH US!*"

QUESTION.

Will Slaves when emancipated turn round and cut their masters' throats?

ANSWER.

Not till the course of nature turns backward. It will be recollect that Mr. Arthur Thome, of Kentucky, lately emancipated his 14 slaves. Who expects to hear that he and his family have been murdered in their beds for this act of humanity? Who apprehends that Mr. Thome will ever want friends in the lifetime of those whom he has changed from *property* into *people*? Hear what his son, Mr. James A. Thome, of Oberlin Institute, says of this matter:

"A letter from home gives the following account of the scene: 'On new-year's day father went to Reuben, one of his colored men, and said, 'Reuben, are you going to work to-day?' Reuben replied, 'It's just as you please master.' 'No, it's just as you please, Reuben, for you are *free*, and in a day or two when the court sits, I am going to get free papers for you all. Then if you wish to remain in my service, I will pay you wages.' Reuben went to communicate the glad news to the rest, and it ran around the little circle like fire. *They were all full of joy!* After this moment of ecstasy what was the first impulse that seized their breasts? Was it revenge? Did they cry *Blood*, and spring at the necks of their master and his family? Hear one of them saying 'O, I wish Master Jimmy (*myself*—one of their former oppressors,) was here to be with us when we go up to the court house, to get our free papers, singing,

'Hail Columbia—happy land,'

Hah! this is the voice of nature—the voice of God—out of the deep places of the human heart."

Mr. Birney, speaking of Mr. Thome, says, that "for a long time he had been a professor of religion, but had not, till the doctrines of abolition were embraced by his son on the discussion of the subject at Lane Seminary, where he

was pursuing his studies, given to the subject more attention than was usual among slave-holding professors at the time. At first he thought his son was deranged—and that his intended trip to New-York was evidence of it. He sought him (as we have heard,) on the steamboat, which was to convey him up the Ohio river, that he might interpose his parental authority to stop him from going. Something, however, prevented his seeing his son before his departure, and there was no detention:

The truth bore on the mind of Mr. T. till it produced its proper fruit—and he now says, that, he is confident no other doctrine but that of the **SIN** of slave-holding connected with an *immediate* breaking off from it, will influence the slave-holder to do justice.—*N. Y. Evangelist.*

Most of the principles of the Anti-Slavery Society are founded in truth; and while truth is able to withstand the attacks of error, those principles will stand and commend themselves to the honest judgment of men, the more they are opposed. On the great question whether slavery is wrong—a sin in the sight of God, and a deplorable evil in any community where it exists, there is no difference of opinion, either at the North or the South, in our country or in any other, among the men of this or of any generation, who can come to the question without prejudice, and judge understandingly and honestly. On the question, too, whether this sin should be abandoned,—this work of oppression cease, and the oppressed go free, there is probably as little difference of opinion. We feel slandered by the part some men are acting who call themselves *Anti-Slavery* men, insinuating, if they do not directly say, that others who do not join them in all their measures to do away this evil, are *Pro-Slavery* men. Calling themselves *Abolitionists*, and implying, if not saying, that all others are *not* Abolitionists. We protest against this exclusiveness. It is unjust, and of course, inexpedient. Unjust, for “We are as much Anti-Slavery men and Abolitionists, as they are;” and it is wrong to make us bear the reproach of sustaining principles and characters which we disapprove and dislike. It is inexpedient, for the tendency of so doing is to divide and alienate those who should consult and act together.

We say that slavery is sin, and should be abandoned,—this work of oppression should cease, and the oppressed should go free: and this work should be immediately begun, and be consummated as soon as the nature of the case will permit. Emancipation may *virtually* take place, universally and immediately, with safety; i. e. masters may and should feel that their slaves are men, and have the rights of men, and that they have done wrong in denying them these rights. They should begin at once to respect their rights, and treat them no longer as slaves, but as beings susceptible of rational, social, religious and immortal blessedness. Masters should no longer hold them for their own profit, but, if need be, for the good of the slaves themselves. In the case of Mr. Thome, and probably in a great many other instances, emancipation might take place *formally*, at once, with safety both to the masters and the slaves. Where this is evident, the course to be taken is plain. But we have never felt the confidence, which is expressed by some Abolitionists, that it would be for the ultimate good of the slaves to have this relation, *in form*, at once universally abolished, and the slaves become the disposers of their own time. We are assured, by those who have had opportunity for observation, that the great object of desire to the slave is freedom from *labor*:—the greatest evil he endures, in his estimation, is to be obliged to *work*:—that he by every possible means avoids it, and only submits to it by the dread of the lash. Now, however grateful and kind they might at first feel towards their masters for their liberation, and however safely and pleasantly things might go on for a time, yet who can say with perfect confidence that their dread of labor would not beget habits of idleness; and that consequent poverty and

starvation would not drive them to pillage and robbery; and that evils, both to the master and slave, would result, with which their present evils bear no comparison. It does not satisfy us to be told, “Do your duty and leave consequences to God.” The question is, What is duty? And are we not sometimes to look forward to probable consequences to determine what is duty?

PRISON DISCIPLINE.

The eleventh annual report of this society has just appeared. It embraces the following topics:—

Asylums for poor lunatics; Penitentiaries and state prisons; Causes of crime—Intemperance, ignorance, and want of parental control and a steady home; Means of reformation—resident chaplains, pious matrons, and Sabbath schools; Cases of reformation in the new penitentiaries; Importance of effort in behalf of discharged convicts; County prisons and houses of correction; Houses of refuge for juvenile delinquents; Imprisonment for debt.

The following are the concluding remarks:—

Thus we have finished the notice of what was proposed in the plan of this report.

We have seen that the number of lunatics in the United States, so far as examination has been made, exceeds rather than falls short of, 1 to 1000 souls. From one fourth to one half of these are paupers, and must either be provided for by the government, in asylums, or in alms-houses and prisons, or not at all. If in alms-houses or prisons, or not at all, they become incurable, in almost all instances. If provided for in season in asylums, they are cured, in the proportion of eight-tenths at least. The evil is great; the remedy is tried, and has proved successful. We feel willing, nay more, constrained, to make these general facts the basis of arduous and protracted labor, till every poor lunatic is furnished with an asylum, to keep him out of prison. So far as Providence may spare our lives, and give us health, and strength, and reason, to sustain and guide our efforts, we desire to labor for the accomplishment of this object. It is a duty demanded by humanity, by political economy, by personal safety, and by religion. While it remains undone, scenes must be witnessed in prisons, which we are not willing to witness, if we can help it. May the Lord pity and relieve the prisoner, who is destitute, in a four fold degree, of liberty, of property, of friends, and of reason!

In regard to the penitentiaries, we have seen that they are, to a great extent, places of health, of self-support, and moral reform. The change is great since this Society was formed, when they were, with scarcely an exception, schools of vice, and supported by a heavy annual tax upon the community.

The causes of crime have been exposed. The means of reformation have been applied. Cases of reformation, and the importance of effort in behalf of discharged convicts have been proved.

Houses of refuge have been seen to be steadily performing their great and good object of preventing crime by the reformation of juvenile delinquents.

And imprisonment for debt is wearing away.

OPPOSITION OF THE GREEKS TO MISSIONARIES.

We have No. 1. of the “STAR IN THE EAST,” being the commencement of a new series of the Youth’s paper, conducted by Rev. Josiah Brewer, at Smyrna, from which we quote the following interesting communication.

Those persons who have perused “An Answer to the Charges of the Greek Ecclesiastical Committee at Smyrna, against the English and American Missionaries,” will naturally feel an interest in the following additional notices.

In the progress of the late Greek Revolution, many philanthropists and christians both of Europe and America, became engaged in efforts for relieving the wants and

promoting the welfare of the Greeks. Multitudes contributed to relieve them from the distresses of famine; others exerted themselves by means of the press and official influence, to awaken public spirit and restore harmony among contending factions; others again by the distribution of the word of God in their spoken language, and by the intellectual and moral culture of schools, labored to free the rising generation from the bondage of ignorance, superstition, and too often of vice, in which most of their fathers lay.

Schools for this purpose, and some of them more than ten years ago, were established in different parts of the Ionian Islands, the Kingdom of Greece, and the Turkish Empire. Such of them as remained under the direction of the Missionaries, contained a few months since, two or three thousand pupils of both sexes.

Invited by the principal of the Greek High School, and encouraged by many of the people and priests, such schools were opened by the editor in Smyrna, as far back as the beginning of the year 1830. Those sustained by him and his patrons alone, have first and last contained more than two thousand different children. From the previous almost total neglect of female education among the people, a large proportion of the pupils selected by us were girls. These and the other schools established by English and American Missionaries, have been conducted, "with regard to religious instruction, on the broad basis in which all agree, viz: *the Word of God* contained in the Old and New Testaments." When Mr. Jetter was called on by the Greek Ecclesiastical Committee, to dismiss one of his teachers, ostensibly because not of the Greek church, but *really with the view of making it an entering wedge to break up the whole system of schools*, he replied with the approbation of his associates, "In the schools belonging to these benevolent societies, it is not intended to teach any ceremonies or dogmas *peculiar to any church*, but only the simple *Word of God*. All instructions respecting forms or particular practices, are left aside as not being essential."

Schools without suitable books, of course, could not be usefully conducted, and elementary books in modern Greek, and indeed Greek books of any kind, were rarely to be found. Consequently, "many elementary works on education, as Spelling Books, Grammars, Geographies, Arithmetics, Easy Lessons in Reading, Brief Histories of different countries, Scriptural Biographies, etc. etc., have been published and sold at reduced prices, and in many instances given gratuitously to poor children in schools."

According, however, to the spirit of our Saviour's instructions and those of his apostles, as well as in coincidence with the exhortations of the wisest and best of the fathers in whom the Greek church glories, the prominent reading books have been the New Testament and portions of the Old, translated into the modern language by the Greeks themselves, and often with the express sanction of their ecclesiastical heads—translated too from the same acknowledged common original of the former; and as it respects the latter, about which only any difference of opinion has existed, from the original Hebrew text, preferred not only by the universal voice of the learned of other countries, but also by the late Corray, who has been emphatically denominated the patriarch of modern Greek literature, and by Bambas, one of the most eminent of her living sons, and who has recently received from the Greek government high literary appointments and honors.

Furthermore, these schools, thus taught and thus furnished, have ever been open to the constant and minute observation of the parents, teachers, and clergy of the Greek community.

Such being the avowed and uniform principles on which the schools were conducted, it was not surprising that applications without numbers should be poured in upon us from the teachers and heads of the people, as

well as from the more enlightened ecclesiastics, for similar schools to be established, far beyond our means of complying with their wishes.

But now in the midst of this long continued, and to the people in general, most satisfactory course of labors, by a sudden and simultaneous movement, attempts have been made wholly to break up, or where that was impracticable, greatly to modify all schools of this description, whether in the Ionian Islands, Kingdom of Greece, Turkey, Syria, etc. In Zante, where English authority prevails, the opposition could only, in the absence of the Agent of the British and Foreign School Society, venture to introduce those pictures for religious worship, which they well knew were wholly abhorrent to the feelings and doctrines of the patrons and superintendents of the school. In Syria, etc. where the excitement for a time was considerable, tranquility was soon restored, and the schools are enjoying their wonted prosperity. In Brousa, Scio, Vourla, Beyroot, etc. all the missionary schools were at once stopped, and in various places, books pertaining to the schools, not excepting the New Testament, have been defaced or destroyed.

At Smyrna, the opposers of this good work, had necessarily, greater difficulties to encounter. The schools had been in operation longer than in any place, with the exception of Syria, and had consequently taken stronger hold upon the affections of the people. A more enlightened and liberal community would not be satisfied, should the schools be closed up at once, on the same groundless pretexts as elsewhere. Accordingly it was decided that the work of destruction should be begun, with merely *demanding* the dismissal of one of the masters, on the alleged ground that he was of *another faith*. Only one of two reasons could, with propriety, have been given by Mr. J. to this demand. *Had he consented, other requisitions were to be made*. Knowing what was passing in other places, and fully comprehending the hostile tendency of this demand, he wisely and firmly said, *No*; at the same time assigning reasons which ought to have been satisfactory. On the other hand, he was well aware that his refusal would be made use of to excite *national* prejudices against his work. But though advised by some of his Greek friends to give an evasive answer, and seemingly to yield to the storm, he chose the straight forward, open, genuine *English* and *Christian* manner of meeting the shock. His missionary brethren of different societies and nations, fully approved of this course, as will be seen in the following extract from the above-mentioned reply.

"A Pamphlet, holding up our missionary friends in Greece to public odium, has recently been printed and put into circulation here, purporting to have been written in Syria and printed in Paris. A Circular Letter, emanating from the highest ecclesiastical authority acknowledged by the Greeks of this empire, has also made its appearance here, breathing, from mistaken views, we are persuaded, no friendly feelings towards us or our schools. Last of all came the Letter from the Committee to Mr. Jetter demanding the removal of one of his teachers from his school, alleging, as the only reason for this step, that he was of a different religion from that of the Greek church.

Taking all these facts into consideration, and believing as we did that if his being of another dogma were a just ground for his removal, it would equally demand our removal from all connexion with the schools, being ourselves not of the Greek church, we were therefore of the unanimous opinion that this demand could not be complied with, unless other reasons, more weighty than the single one urged in their letter, should require it."

The teacher in question, it should be added, was one who from the very first establishment of these schools in Smyrna, had been until recently employed by the editor, when circumstances rendered his transfer convenient to his present connexion. He was a man of unblemished

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moral character, and as such had justly enjoyed the confidence of his employers, the universal respect of the parents and affections of his pupils. With regard to his literary qualifications, for the elementary class of schools conducted by him, he had unquestionably the advantage over a majority of Greek teachers in Smyrna. And if the Greek Committee were not satisfied with this or others of our schools, how much more becoming to have established their own, rather than by covert and violent methods to oppose ours.

But let us mark now the winding up of this affair on the part of the Ecclesiastical Committee of Smyrna. Immediately after receiving Mr. Jetter's answer, and weeks before the joint reply of the whole body of missionaries was published, ecclesiastical and civil punishments were threatened against all who should continue to send their children to the schools of any of the missionaries. Similar, and even more violent measures were resorted to, in order to draw away our principal school mistresses. These fatherless females, most of whom, be it remembered, were trained even from the alphabet by the "dry crust" of a master of "another faith," about whose dismissal they had been so clamorous, were brought before the Committee, and with their widowed mothers were so threatened as to be induced, though reluctantly, to withdraw from our employ, and enter that of the Committee. The pupils being thus hindered, and the teachers constrained to leave the schools, it would seem to little purpose that the charities of British and American Christians should continue to be expended while such a state of things exist. Knowing, as we do, however, the friendly feelings of the great body of the people, for whose benefit the schools were intended, and the ever changing course of Greek ecclesiastical affairs, we trust, ere long, to see things taking their wonted channel. We close our extended article, by calling the attention of our Smyrna readers particularly to the following brief statements:

1. The general principles on which the missionary schools have been conducted, were proper, and have been strictly adhered to.

2. At the time they were thus violently interrupted, the pupils and their parents were in the highest degree satisfied with the course of instruction.

3. The teachers preferred to continue in our employment, rather than enter that of the "Ecclesiastical Committee."

4. The Schools of Smyrna and its vicinity, like those from Brousa to Beyrouth, were broken up, *not* on account of Mr. J's refusal to dismiss a particular master, nor in consequence of the joint reply of the Missionaries, but in consequence of a previously settled hostile plan of a few influential and interested persons.

5. Not a long time will elapse before the principal agents in these transactions will be ashamed of the part they have borne in them.

HAWAIIAN MEMORIAL.

The following, translated from the Kumu Hawaii, is a memorial to the king of the Sandwich Islands, made and signed by the principal chiefs and nearly 2,000 of the common people, residing at Honolulu.

Honolulu, Nov. 26, 1835.

To King Kauikeaouli,

We desire to make known this, our urgent request, unto you.

We entreat that you would abolish entirely the traffic in ardent spirits; the establishments for selling rum, and the distilleries of rum; these three things, only, we desire of you. It is our opinion that the nation would suffer no detriment, by prohibiting, entirely, these things; for from these evils arise many disturbances, both among natives and foreigners. You well know the drunkenness, the quarrels, the sufferings, and the murders among

the natives, and the murders among the foreigners, which has pervaded the land, during your reign, in consequence of rum.

But not only we, your subjects have seen this evil; certain captains of vessels have also experienced the injurious consequences of these things: and many native inhabitants and foreigners have been made fast in irons, because of crimes committed under its influences.

Wherefore, we exceedingly desire that these things may be totally removed: not merely on our own accounts, do we suggest the propriety of their removal; it is for your interest, and for the interests of the chiefs, and of the people.

There are many of us who are opposed to these things; wherefore we have subscribed our names to this petition against the traffic in rum, against the distilleries of rum, and against the establishments for selling rum, in these islands.

Let then your assent to abolish these things be appended; for, the king well knows, that the request is not made through dissatisfaction or opposition to the people or foreign residents in your majesty's dominions.

When you shall have received this, please to make known, for our information, your opinion.

Kinau,
Kehauanoa, } Agents for the King.

Kekauorohi,
Divida,
Joare Ji,
Keliiahonui,

Kokapala,
Kekauluohi,
Kanaina,

Aikanaka,
Paki,
Kuhia,

Kuke,
Kaholona,
Puihaole,

Kaaha,
Apia,

} King's Secretaries.

Counsellor's of the Government.

RELIGION AMONG SLAVES.

The following article is from an accredited correspondent of the American Presbyterian, published at Nashville.

ALABAMA, August 13, 1836.

Brother Edgar—In my last I spoke of two great hindrances to the progress of the gospel in South Alabama—the roving disposition of the people, and the secular engagements of the clergy. I now wish to speak of a third, in which, with pain, I am compelled to make another charge upon my brethren in the ministry; the almost universally neglected condition of the slaves. The churches of this Synod are (with three exceptions) without galleries, and the poor blacks are not only without encouragement or inducement to attend on the ordinary preaching of the word, but have no seat provided for them in the house of God—at least for large numbers of them at a time. Brother Alexander, who for the last 12 or 14 years has preached with so much acceptance to the people of Pleasant Valley, in Dallas county, but who is now about to remove to Indiana, has uniformly preached one sermon on each Sabbath peculiarly for the benefits of the blacks. Sometimes a few white persons attend, and sometimes none but himself. He met with no opposition, but encouragement from all classes, and with considerable success. Brother Hillhouse, whose praise is in all the churches, whose spirit is now reaping a heavenly reward, often gave sermons to the blacks alone, and was much beloved by them, and did them much good. Brother With-

* A memorial to the king was then in preparation, signed by many sea captains, requesting the abolition of the stores at Honolulu, for selling ardent spirits.

erspoon, formerly of Claiborne, also gave them some attention, and brothers Gray and Adams, of Greene, have partially regarded this part of their charge. But farther than this we cannot speak. Others have entirely neglected the poor Africa, as if his spirit were destined to the same end with the mule before him in the plough—forgetting the expression "one blood." An unnecessary fear of producing excitement has been one reason for the neglect. If we consult with men of the world, whether connected with the church or not, they will generally dissuade us from the duty, or propose difficulties, or make objections to the proposed course. But I have found, both in this country and in Virginia, that there was more fear than danger. Let a man act openly, candidly, firmly, and independently, and invite white persons to attend, or even be careful always to have some present, and he may preach the gospel to the blacks for a life-time in any part of Alabama. But a man coming from beyond Mason's and Dixon's line, has need to have much prudence and knowledge of human kind. It is said by some that preaching to the slaves of the south was preaching to the heathen, and that we have no need to go abroad to foreign countries, when we have so many heathen among us. But the field among the slaves is by no means so inviting as many parts of Asia, Africa, or the Islands of the sea.—We can exert no influence over the slaves, except from the pulpit, or on the Lord's day. During the week they are in constant employment. And their ignorance of letters, riveted upon them by the iron hand of law, as well as by public opinion, is a hindrance to the usefulness of the minister, which more retards the progress of the gospel among them than the dominion of caste in Hindostan. Letters and religion must go together, if either make rapid progress or become deeply rooted.

For the Intelligencer.

WHY DO WE NOT HAVE A REVIVAL OF RELIGION?

It must be evident to every one who is sincere in proposing this question, that God is not in the way of the revival of his work. He has expressed himself on this point in too plain terms to be misunderstood, both by direct command and by implication. The whole world is addressed in the language of entreaty; "Turn ye, turn ye, for *why* will ye die?" "And whosoever will, let him take the water of life freely." Besides, his Spirit and his Son he has not withheld. His Spirit is the Christian's comforter. It is a gift of grace to teach the Christian and assist him in adjusting and using effectually his gospel armor. Its office work is, "to convince of sin, of righteousness, and of judgement to come." Not to forgive and convert men to Christ, but to show them the justness, the reasonableness and propriety of the command, "Repent ye." The Saviour's death is a demonstration itself that all men can be saved *now*, if they will.

What then is the reason that the work of God is not revived among us?

1. We are SO INDIFFERENT to the spiritual interests of those around us, that it is impossible to labor and pray successfully. There is a want of that energy, enterprise and decision, which has ever characterised those who have been successful in winning souls to Christ. When God and his Son, and all heaven, are engaged and in earnest for the speedy conversion of the world, we his "co-workers" are lifeless and indifferent—having a name to live, when we have not the power of religion in the soul. What! a friend of the Redeemer asleep, when the glory and honor of God is at stake!

2. *The love of the world* hinders a free and constant communion with God, which is indispensably necessary in winning souls to Christ. Our affections are too much wedded to the world to feel for others' wants and woes. Baal's gods have monopolized our time. We have no time or inclination to worship Israel's God. Or, we have become so much assimilated to the world, that, we are

afraid, if we labor to promote a revival we shall be called singular, fanatical, or beside ourselves. Can we pray for the conversion of our friends, while our minds are all engrossed in the things of the world? Who ever heard of a revival of religion among that people who, like ourselves, make this world their idol?

3. Perhaps Achan, instead of having stolen a "wedge of gold," is in possession of a WICKED PREJUDICE.

Prejudiced against some one brother, against our minister, or against some measures which we fear would be adopted. Perhaps we are prejudiced in favor of some particular way, in which the blessing must come. When the leadings of providence seem to be directing what to do, we haughtily inquire, are not the rivers of Abana and Pharpar as good as Jordon? Is not *our way* the best? Some men are too inflexible to yield even to the dictate of common sense. They have been successful in promoting a revival, and they feel that they must talk and act as they did then, forgetting the adage, "circumstances alter cases." They know how to become all things unto *one man*, but not unto *all men*. Can a wicked prejudice beget holiness? Is it the spirit of Christ?

4. *Pride* is an insuperable barrier to a revival of religion. Spiritual pride manifests itself in various ways. By it we may be influenced to be very active in our spheres—manifest great zeal for the honor of Zion. Such have too much religion. We may be elated because we think we are humble. Or we may be so proud as to be ashamed of all our efforts to do good. Like the man with one talent, hide it because we have not ten. Or pride may beget in us a feeling of unworthiness, which hinders every action. Possessed of such a spirit, can we have influence in heaven or on earth, as the children of God?

5. Perhaps we are so afraid of displeasing the wicked, that our efforts are unavailing; or are so desirous of winning men by *love*, that we aim only at preaching smart things, and "daub with untempered mortar." He may be afraid of persecution, or that our *honor* will be tarnished—troubled a thousand times more about our own popularity, than the honor and glory of God; or may perhaps spend days and weeks in trouble and anxiety about our own character, when we do not so much as think of the dishonor and contempt heaped on the name of the Saviour. Afraid to speak out boldly and fearlessly for God—can we prosper?

6. *A want of confidence among the brethren*, may be a reason why we do not have a revival among us. This is indispensable, and the only way to restore it is, by confession and reparation.

7. *Making money* is one of the greatest hindrances to the conversion of sinners that the church has ever had to contend with. Our crops are to be secured, our debts are to be collected, this or that plan of speculation is to be carried into effect, the bargain for our neighbor's farm is to be closed. Or we are perhaps about to make some investment in rail-road stock, steam boats or banks. Village lots, or whole townships in the West are to be purchased. Our whole time is occupied in endeavoring to become rich. We are ready to sacrifice our time, talents, influence and every thing, in this money-making business. In so doing can we keep ourselves unspotted from the world?

8. Being full of *unbelief*, we cannot prevail with God in prayer. A single doubt will hinder the blessing. To be successful in promoting a revival, we should have the faith of Abraham—of Moses, who prayed and the sea divided, the rock yielded waters, the sun stood still in Gibeon, and the moon in the valley of Abijah—of Elijah, whose prayer the clouds obeyed—of Daniel and of the Apostles.

Brethren are these things so? Is not the difficulty in our own hearts? Will we then put away the unclean thing, and purify our hearts—the temples of the Holy Ghost? Or will we remain where we are, stupid and lukewarm, till God shall come out in judgment against

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us! The clouds are gathering blackness—a tempest of wrath is arising, and soon the thunder of God's anger will be heard, and the fierce lightnings of His countenance seen, and unless the church shall awake and put on her strength, God will marshal his artillery, and pour his righteous judgments on the world. S.

INTERESTING STATE OF THINGS AT OBERLIN.
Extract of a letter from a member of the Institution to a gentleman in Buffalo.

OCTOBER 26.

Dear Sir,—I will give you a little account of our meeting here. We have had preaching twice, and sometimes three times a day, for nearly three weeks. This meeting has been like a refiner's fire, separating the pure gold from the dross. That which was gold has been refined and purified even to brightness, and shining. The dim gold has been made bright, and the most fine gold made more fine. The Lord has thoroughly purged his floor. Hypocrisy in every shape has been stripped of its covering, and the hopes of Christians have been severely tried. The President and some of the Professors were seemingly overwhelmed with the view they had of Christ and themselves, and acknowledged they had not preached Christ as faithfully as they ought. Many professing Christians for a time gave up their hopes and were in great distress. Professor Finney, in his remarks to day, was so much affected in speaking of the relation we sustain to Christ, that he could not proceed, and sat down and wept like a child. The whole congregation were melted into tears.

THURSDAY, 27.

In the meeting to-day promiscuous remarks were made, showing the views which Christians have of Jesus Christ. Deep impressions have been made. The Lord is doing his own work here. The most rebellious sinners are beginning to bow at the Saviour's feet. Oh, that he would subdue every rebel heart to himself.

MONDAY EVENING, 31.

Our protracted meeting is closed. To say the least, great good has been done in the name of the Prince of life and glory. Christians have been brought to examine the foundation of their hopes, and hypocrites have had their hopes torn from them, and been led to build upon a sure foundation; and sinners have been converted to God. The Lord has displayed his power and glory in a manner exceeding what any of his people here ever saw before. I have had such experience in religion as I never had before, and have been greatly revived. How far do Christians fall below the standard of holiness which the Bible sets up! It is our duty and privilege to live near to God, and to enjoy his presence and love more fully than is generally the case.

Yours, &c. M. M. C.

CAPTURE OF THREE SLAVERS.

The friends of humanity in every part of the world feel deeply indebted to the British nation for the noble stand it has taken in relation to the abolition of the African slave trade. The St. Vincent Royal Gazette mentions the capture of three slave vessels by H. B. M. ship Vestal, in the neighborhood of Grenada, within the space of eight days. The first, called the "Negrinha," had 237 slaves on board. The following is the account given in the Gazette, of the capture of the two last:

"Scarcely had the ink ceased to flow from our pen, when, on Thursday morning, we descried in the distant offing three sail of vessels; the flag at the main-royal mast-head of the larger, announced her to be His Majesty's ship "Vestal," and that her cruise, on which she sailed on the 24th, in pursuit of a suspicious vessel, had resulted in the capture, not of one, but two other slavers, and the discharge of eight guns in succession, proclaim-

ed the number on board of both to be 800 or thereabouts. From one of the officers we learn that the Vestal did not get sight of the vessel of which she went in pursuit, after running 120 miles to the N. W., when returning to the port, at day-light on the 28th, the Vestal being about 16 miles to the S. W. of Point Salines, descried a sail 8 or 10 miles to the S. W., with which she came up after an interesting chase of four hours; the chase proved her to be the Spanish brigantine *Empresa*, with a cargo of 434 Africans; after taking possession, the Vestal stood to the northward.

At sunset another suspicious vessel was just in sight from the frigate's deck, running down from the eastward; as soon as it became dark, the *Vestal* tacked to intercept her—this was effected at half-past eight o'clock, and the *Phœnix* Portuguese brigantine was taken with 486 Africans on board; the original number was 516, of whom 32 died on the passage. The frigate and her two prizes came to anchor in the bay on Thursday at noon. The *Empresa*, after watering, sailed for the Havana. The *Phœnix* is now in the Carenage, and her cargo will be landed as soon as proper accommodations can be procured. Both of these vessels are of a superior construction, and appear to possess every requisite to constitute them fast sailers. The *Negrinha* has been refitted, and will proceed next week, in company with the *Phœnix*, to Sierra Leone, for adjudication.

Here have we an instance, within our personal observation, of no fewer than 1,157 of our fellow creatures redeemed from a worse than Egyptian bondage, through the instrumentality of a single vessel, within the limited space of only eight days! We question whether the records of this particular portion of British naval history, can furnish a parallel; certain it is, we know of none. To Captain Jones, his officers, and ship's company, the British public are indebted, the cause of humanity is indebted; but oh! how vast the incalculable debt of gratitude due to them by the at once unfortunate and fortunate beings, who reap the immediate fruits of their vigilance—the enjoyment of perfect freedom. Surely the fervent voice of prayer of these sable sons of Africa, and their most remote posterity, will be lifted up to the throne of the Most High, in gratitude for the benefits which have thus been providentially conferred upon them:—that their minds, their hearts, their understanding may be so directed, as to enable them to lift up that voice, is a wish in which we, in common with every other member of the human family, should freely indulge.

There is much cause to regret that the existing treaty with Spain renders the destination of the *Empresa* unavoidable; the impunity with which that nation has heretofore infringed that treaty, affords but too good grounds to authorize the belief that she will be disposed to pursue a similar line of conduct for the future.

DEPARTURE OF MISSIONARIES.

The following Reinforcements of Missions are expected to set forth for their respective fields of labor before the close of the present year.

1. A company for South India, to embark for Madras in the ship *Saracen*, Nov. 21st. The company consists of six clergymen, one physician, and their wives. They are all to be in Boston on the 15th.

2. A company for the Sandwich Islands, to embark at Boston on Monday, Dec. 5th. The contracts for the passage are made, but the ship is not yet engaged. This company consists of four ordained missionaries, (one of them a physician,) one physician not ordained, ten lay teachers, and their wives, and two unmarried female teachers. All to be in Boston by Wednesday, Nov. 30th.

3. A missionary and lay teacher, with their wives, destined to the Nestorians, and a missionary and wife destined to the Greek island of Scio. Passage not yet engaged, but they are expected to embark about the middle of December.

4. A missionary and wife, destined to South Africa, and expected to embark about the same time.

5. Two male and two female teachers, destined to the Choctaws west of the Mississippi, are expected to take their departure from the 1st to the 15th of December: probably from New-York, by water for New-Orleans.

The Rev. David White and wife, and Mr. Benjamin Van Rensselaer Jaimes, a colored missionary printer, sailed from Baltimore for Cape Palmas, in brig Niobe, on Monday, Oct. 30th. An Episcopal missionary sailed in the same vessel.—*Boston Recorder.*

THE WHOLE CONTROVERSY.

Mr. Editor—I have been deeply interested in the controversy that agitates the Presbyterian church, from its commencement, and have attentively read, as I believe, all that is necessary, to enable me to form a just view of the topics in debate. In every such controversy, there are commonly a few main points—points which either constitute or involve the fundamental principles, on which the whole controversy turns. To ascertain these principles, is not only to narrow the ground of debate, but one of the most auspicious means of bringing it to a termination.

In the present instance, these principles are two, viz. *The imputation of Adam's sin to his posterity; and man's inability to do the will of God.*

These doctrines may be extended or branched out into their various correlate and consequential doctrines, as they are in Drs. Wilson's and Junkin's charges. Still they must be considered as the main points in the controversy, at least for two reasons. The first is, they involve every fundamental principle on which the entire controversy turns. The second is, that he who takes old school ground in respect to these, will be old school in respect to other doctrines; and he who takes new school ground in respect to these, will be new school in respect to other doctrines. Hence, according to the old school party, a man must hold both these doctrines, or be justly chargeable with heresy; or at least with maintaining material errors.

Now, Mr. Editor, I cannot but think, that so far as these points can be clearly ascertained, and correctly understood, all controversy respecting them, must come to an end. It has been said, if I rightly remember, that Lord Mansfield, when at the bar, gained more causes by statement than by argument. Let us see what can be done by statement in the present case.

What then is the doctrine of the imputation of Adam's sin to his posterity? It is not, that all mankind without the influences of the Holy Spirit, will sin and only sin, as soon as they become moral agents. This the new school maintains. But it is, as explained by its advocates, that on account of Adam's sin, all his posterity, without any ill-desert on their part, are liable to the consequences of his sin. [vid. Bib. Repertory, Jan. 1830.] This is *imputed sin*, or *original sin*—the sin, or depravity with which all men are born into the world, according to the old school party. What does it amount to? Why, to this plainly; that all men in consequence of Adam's sin are born in sin, born depraved, born sinners, without any ill-desert—i. e. born the subjects of an innocent depravity—or of sinless sin. All, then, who do not believe this absurd and self-contradictory proposition, to be the truth of God, are heretics, or at least, hold material errors.

Again. What is the doctrine of *man's inability to do the will of God!* It is not the doctrine of *moral inability*, or the perverseness of the will or heart in sin. This the new school maintains; holding of course, that man possesses all the powers of a free moral agent, since otherwise he could not be charged with the perversion of such powers. But the doctrine of inability, as maintained by Drs. Wilson and Junkin, is the doctrine of a natural or constitutional inability—the utter want of power or

strength, in every sense. And now, what does this amount to? The will of God is that all men should love God with all the heart, mind, soul and strength. Of course the doctrine amounts to this—that men have not power or ability to love God with all their power, or with all their strength—i. e. men *cannot* love God as much as they *can* love him! Was self-contradiction ever more palpable?

Now such, in my view, is the subject matter of this great controversy, which has agitated, and still agitates the Presbyterian church. Let Dr. Beecher and Mr. Barnes, and the new school party only say, that they believe that men are born the subjects of innocent depravity or sinless sin, or that men cannot do what they can do, and carry out these principles into their supposed correlate and consequential doctrines, and Dr. Wilson and Dr. Junkin and the old school party would have no ground of complaint. It is for not believing these absurd and self-contradictory propositions, that such ministers of the Lord Jesus Christ as Lyman Beecher and Albert Barnes, are to be deposed from the Christian ministry. Such is the truth, the whole truth, and nothing but the truth. And it ought to be known throughout the whole Presbyterian church. It is time to speak out, and cause the knowledge to be increased, that with a large party in this church,—*not to believe in the innocent depravity of men, and that men cannot do what they can do*, is heresy; error material, that unsuits a man for the Christian ministry.—*Evangelist.*

ALETHES.

NEW PUBLICATION.

A Few Thoughts, by a Member of the Bar, is the title of a little volume, the second edition of which is just published by Mr. S. Babcock of this city. This book was written in reply to the following extract of a letter from another Member of the Bar:—“ You, too, it seems, have joined the Church. What does this mean? I have been inclined to think that men of business could find better employment. Give me your honest thoughts on the subject.”

After briefly describing the nature of the Christian Religion, and its importance to us, the author gives a definite answer to the question, Why it is that so few men of influence—of rank—and of intelligence, are found among the true disciples of Jesus Christ. We hope that the classes of persons for whom this little volume is especially intended, will give themselves the time to consider the answer here given to this question.

The work is highly recommended by Rev. Messrs. Croswell and Bacon of this city.

RELIGIOUS SUMMARY.

Rev. Selah Arms was installed on the 12th October over the Congregational Church at Windham, and at the same time Messrs. Lucius F. Clark of Castleton Vt. Seth Runnel, of Glenville, N. Y., and — Springer of Jamaica, Vt. were ordained Evangelists by the Black River Association, of which they were Licentiates.

The Madras papers have just announced the death of fifteen men at Conjeveram, who had been dragged from their peaceful homes by the emissaries of Government and yoked to the car or the idol. Upon whose head, as the Madras papers have justly inquired, does the guilt of this blood rest? Upon the Government, assuredly, by whose direct agency the unwilling victims were brought to the scene of slaughter.

In the city of New-York, among a population of about 270,000, it is believed that only 30,000, upon the average, attend church—while there are more than 150,000 open violators of the Sabbath. Of the remaining 90,000, more than two-thirds are secret violators of the Sabbath, and full one-half the remaining 30,000 though they observe it as a day of rest, do not, in sincerity and truth,

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"remember and keep it holy." This estimate is made by one who has preached in that city for more than 20 years. In the most thriving city in the Union, where gospel light is showered in such abundance—the Evil One has a strong hold, and the voices of God's ministers are scarcely to be heard!

We understand, says the Southern Churchman, that a very fine vessel, the brig Niobe, is now at Baltimore, prepared to take a cargo of emigrants to West Africa. Among the passengers who expect to go out in this vessel is the Rev. Dr. Savage, missionary of the Protestant Episcopal church, recently ordained from the Theological Seminary of Virginia, and who will establish a missionary station at Cape Palmas, where he will, in due time, be joined by other laborers in the same holy enterprise. The Rev. Mr. White, a missionary of the American Board, with his lady, an intelligent colored man who is a printer, and Dr. James Hall, late Governor of Cape Palmas, will also be of this expedition. We are further informed that a son of the Rev. Dr. Henshaw, who goes out on account of his health, will be one of the company. These emigrants will be sent out by the Maryland Colonization Society, and will settle in Maryland, in Liberia.

A circular has just been issued, signed by 474 'friends of immediate emancipation,' calling a convention to be held at Harrisburg, on the 19th December next, for the purpose of forming a Pennsylvania State Anti-Slavery Society.

The editor of the Nashville Republican says:

We have just seen a note on the Planter's Bank, issued on the 20th December, 1834, endorsed as follows, to wit: "This is the last of ten thousand dollars lost at horse racing."

(Signed)

E. B. C.

It is proposed to publish in Jacksonville, Illinois, a monthly sheet, entitled "The Common-school Advocate, and Journal of Education."

Amount of members in the Wesleyan Methodist societies throughout the world, and of travelling preachers employed in their service:

In Great-Britain,	293,132
Ireland,	26,434
Foreign stations,	61,434
Canada,	19,093
United States of America,	652,528

Total number throughout the world. 1,049,989

Number of Travelling Preachers.

In Great Britain,	998
Ireland,	158
Foreign stations,	285
United States of America,	2,758
Canada,	75

Total number throughout the world, 4,273

Besides these, there is in England and the United States a large body of local preachers. Their number has not yet been precisely ascertained.—*Adv. and Jour.*

We understand that Mr. Delevan, of Albany, recently purchased three thousand copies of the book of Temperance Facts, lately published, to present each Sunday-school child in that city with a copy. The expense could not have been much less than \$3000.

The accounts which we receive from various parts of the country are more cheering than they have been for a long time. God is beginning to work among his people; and if their worldliness and unbelief do not grieve away the blessed Spirit, we shall hear wonderful tidings from the midst of Zion, the coming season.

There are favorable indications at the present time in various places in this region and from the west, from

which we shall expect ere long, to hear good tidings. May the Lord hasten the work, and may his coming be with great power and glory. Christian brethren, will you prepare the way before him—"Take up the stumbling blocks, and cast ye up a highway." Is it not high time to seek the Lord till he come and rain righteousness upon you? The present is a *critical* period with the church. God has of late, withdrawn his smiles in a measure from his people, on account of their sins, and there have been indications of his being about to visit them with judgments. But yet "There is hope in Israel concerning this thing. In wrath he will remember mercy. If his people return unto him, he will heal their backsliding and visit them with salvation.—*Buffalo Spectator.*

The Louisville Herald speaks of a revival at Bardstown, Ky. "On Sabbath last, 29 persons were, on examination, admitted into the church in Bardstown. The work still goes on."

Five gentlemen in Peoria, Illinois, have recently subscribed one thousand dollars to aid the American Tract Society in perpetuating and extending the circulation of their Standard Evangelical Volumes.

On Monday week, the store of Otis C. Bolster, Esq. in Rumford, was blown up by a cask of powder being set on fire. Mr. Bolster had just been getting a stock of goods in his store, and among the articles was a cask of powder. His customers had been trying the powder, and had left some particles on the top of the cask. Mr. Bolster's boy, nine years old, in order to amuse himself, and in the absence of his father, took a coal of fire, and thus set the particles in a blaze. Two other young lads were also in the store. The whole cask of powder immediately ignited. Half of the store was blown into the Androscoggin, and the other half into the street, the roof tumbling down in the middle. Mr. Bolster's boy was immediately killed. One of the other young lads had his arm broken, and the third was badly burnt. The goods in the store were greatly damaged. The accident will be very sincerely regretted, as Mr. Bolster is highly respected throughout the county of Oxford.—*Portland Advertiser.*

In Ohio there are 1,000,000 of inhabitants, and not more than 500 efficient ministers of all evangelical denominations. Let each of these be supposed to minister to a thousand souls, and 500,000, or one half of the entire population are destitute of the proper means of instruction, or have none at all.

Kentucky has a population of 600,000, and not more than 300 well qualified ministers of the gospel. If each is supposed to have under his charge 1,000 souls; 300,000 still remain destitute.

These two States are presented as a sample of the rest in the Valley, as it respects ministerial and religious destitution. Most of them, however, are not so well supplied. Under the Mosaic economy there was at one time an ordained priest to every 350 of the population. New-England has about one minister to every 900 souls, while the valley of the Mississippi has not more than one to 2,000!

Here then is the work to be done. Two MILLIONS, or one half of the population of this Valley are living without the means of grace which are ordinarily connected with salvation.

Two MILLIONS! who must hear, believe, and obey the gospel, or lie down in sorrow.

On Sabbath, the 23d of Oct., nine steamboats left Buffalo for the west, carrying about FOUR THOUSAND passengers. The owners of the boats, the hands that navigate them, and the various attendants at the different ports, will equal another thousand at least, making a total of 5000 *SABBATH BREAKERS*.

Mr. Finney has returned to New York—his health considerably improved. He resumes his labors as pastor of the Tabernacle church. We hope to enrich our columns

with some "brief notes" of a course of lectures, the subject of which will be announced hereafter.

Pres. Mahan, of Oberlin, will assist brother Flaney in his pastoral labors at the Tabernacle during the winter. We trust our brethren in the country will remember them daily in their prayers, that their labors may not be in vain, in the Lord.—*Evangelist.*

PROCLAMATION.

By Wm. L. Marcy, Governor of the State of New-York.

It has pleased the Sovereign Ruler of the universe to dispense to the people of this state, during the past season, his blessings and his bounties in rich abundance; and it is their reasonable duty to render to Him the tribute of gratitude and thankfulness for his kind and gracious dealing with them, as individuals, and in their social and civil relations.

I do, therefore, in conformity to established usage, designate Thursday, the 16th day of December next, as a day of public thanksgiving, and do recommend its due observance as such throughout this state.

In witness whereof, I have hereunto subscribed my name, and affixed the privy seal of this state, at [L. S.] Albany, the fifth day of November, one thousand and eight hundred and thirty-six.

W. L. MARCY.

In Petersburg, Va. on Sabbath evening, 6th inst. the Rev. Albert L. Holladay was ordained to the work of the ministry. The sermon was by the Rev. Prof. Taylor; charge by the Rev. Mr. Armstrong, one of the secretaries of the American Board.

We learn from an article in the Moral Reformer for the last month that through the philanthropic exertions of the Wesleyan Methodists and other friends of temperance in New-Zealand, the traffic in ardent spirit is likely to be abolished—and any person who shall hereafter, without due notice, import, land, or sell spirits, will expose himself to a fine of 50*l.*

A letter from Rev. Mr. Brown, of St. Petersburg, to the Secretary of the American Tract Society, dated in London, Sept. 14, 1836, says: "It will, I doubt not, afford you much gratification to learn that Baxter's Call to the Unconverted has been translated (into Russ), by the Bishop of Archangel, and printed at the printing office of the Holy Synod of Moscow, with a warm recommendatory preface by the translator."

Here is another of the cheering encouragements to the American Tract Society to obtain and remit the proposed sum of \$36,000, the current year (ending April 15,) for tract operations in foreign and pagan lands. \$3,000 of this sum is designated for Russia.

The correspondent of the Commercial Advertiser in Sweden says, there are in that kingdom a hundred and sixty thousand distilleries. Many of them, however, are small, being a mere appendage of the kitchen.

We understand that on the 9th inst. the Board of Commissioners of the Auburn Theological Seminary, unanimously elected the Rev. Luther Halsey, D. D. of the Western Theological Seminary, Pittsburgh, Penn. to the Professorship of Ecclesiastical History and Polity in that institution.

A Protestant Church was built over the very ashes of Voltaire, that great apostle of Infidelity. What a very remarkable circumstance, that he who cried, "Crush the

wretch," (meaning Christ,) should have the gospel of that Saviour he vilified, constantly preached over his grave.

A Protestant clergyman of Hischberg in Silesia, was killed in his pulpit. A thunder storm burst over the town on Sunday while he was preaching; the top of the pulpit was suspended from the ceiling of the church by an iron chain—the lightning struck the spire, penetrated the roof, and descended along the chain. The wig of the old man, who was continuing his discourse undisturbed, was seen in a blaze: he raised his hands to his head, gave a convulsive start, and sank back dead in his pulpit.

Few countries in Europe can be compared with Sweden in regard to the interest which it ought to excite in the mind of a Protestant. For no other part of the world so thoroughly embraced the principles of the Reformation, or came forward so nobly to defend them, when the appeal was made, (most unfortunately) to arms. Her Gustavus Vasa, and her Gustavus Adolphus were able friends of the Reformation, and the latter lost his life on the plains of Lutzen, in its defense. So completely was that great doctrinal renovation of the church carried forward in Sweden, that there is scarcely a Roman Catholic to be found at this day in that entire country.

There are two Universities in Sweden, those of Upsala and Lund; and one in Norway, that of Christiana. The University of Upsala has nearly 1000 students, of whom some two or three hundred are students of theology, under the instruction of four Professors. The University of Lund has 500 or 600 students, of whom about 100 are theological students, also under the instruction of four Professors. Whilst the University of Christiana has about as many students and Professors as that of Lund, and about the same proportion are preparing for the ministry.

Cultivate in no way the mercenary principle. Never hire your child to do its *duty*. To substitute the reward for the motive, and to make present advantage the determining influence, where truth, honor, or religion, all sacred and imperative, should decide, is to breed monsters in the moral world.

TEMPERANCE NOTICE.

A monthly meeting of the Temperance Society, of the Eastern District of New-Haven County, will be held at Guilford, on Tuesday, the 29th November, at 10 o'clock, A. M. Punctual attendance is requested.

WM. K. TOWNSEND, Secretary.
Nov. 15, 1836.

ASSOCIATIONAL NOTICE.

The Association of the Western District of New-Haven County, will hold its semi-annual meeting, at the house of the subscriber, on Tuesday, 29th November, at 11 o'clock, A. M.

LEONARD BACON, Register.

MARRIED.

At Plainfield, Otsego county, on the 10th inst., by the Rev. S. P. Storrs, of Exeter, Mr. Samuel N. Castle, late of Cleveland, and formerly of Buffalo, missionary to the Sandwich Islands, to Miss Angeline L. Tenney, daughter of Levi Tenney, Esq., of the former place.

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